WORKERS of the WORLD UNITE

THE INTERNATIONAL SOCIALIST

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ETERNAL JUSTICE.

The man is thought a knave, or fool,
  Or bigot, plotting crime,
Who, for the advancement of his kind,
  Is wiser than his time.
For him the hemlock shall distil,
  From him the axe be bared;
For him the gibbet shall be built;
  For him the stake prepared.
Him shall the scorn and wrath of men
  Pursue with deadly aim;
And malice, envy, spite, and lies,
  Shall desecrate his name,
But Truth shall conquer at the last,
  For round and round we run;
And ever the Right comes uppermost,
  And ever is Justice done.

Pace through thy cell, old Socrates,
  Cheerily to and fro;
Trust to the impulse of thy soul,
  And let the poison flow.
They may shatter to earth the lamp of clay
  That holds a light divine,
But they cannot quench the fire of thought
  By any such deadly wine.
They cannot blot thy spoken words
  From the memory of man
By all the poison ever was brew'd
  Since time its course began.
To-day abhorr'd, to-morrow adored,
  So round and round we run;
And ever the Truth comes uppermost,
  And ever is Justice done.

Plod in thy cave, gray anchorite;
  Be wiser than thy peers;
Augment the range of human power,
  And trust to coming years.
They may call thee wizard, and monk accursed
  And load thee with dispraise;
Thou wert born five hundred years too soon
  For the comfort of thy days;
But not too soon for humankind,
  Time hath reward in store;
And the demons of our sires become
  The saints that we adore.
The blind can see, the slave is lord,
  So round and round we run;
And ever the wrong is proved to be wrong,
  And ever is Justice done.

Keep, Galileo, to thy thought,
  And nerve thy soul to bear;
They may glot o'er the senseless words they wring
  From the pangs of thy despair;
They may veil their eyes, but they cannot hide
  The sun's meridian glow;
The heel of a priest may tread thee down,
  And a tyrant work thee woe;
But never a truth has been destroy'd:
  They may curse it and call it crime;
Pervert and betray, or slander and slay,
  Its teachers for a time;
But the sunshine aye shall light the sky,
  As round and round we run;
And the Truth shall ever come uppermost,
  And Justice shall be done.

And live there now such men as these
  With thoughts like the great of old?
Many have died in their misery,
  And left their thought untold;
And many live, and are rank'd as mad,
  And placed in the cold world's ban,
For sending their bright far-seeing souls
  Three centuries in the van.
They toil in penury and grief,
  Unknown, if not malign'd;
Forlorn, forlorn, hearing the scorn
  Of the meanest of mankind!
But yet the world goes round and round
  And the genial seasons run;
And ever the Truth comes uppermost,
  And ever is Justice done.

—CHARLES MACKAY

The Passing Show.

The clergy are now preaching war where once they preached hell.

General Sherman said "war is hell." Is this why it is so popular with ecclesiastics, who must have a hell of some sort.

The mythical hell was not so terrible as the real European one; yet, while the clericals bade us avoid the former, they urge to rush into the latter.

"Those who could go to the war, should go." — Archbishop Wright. His Grace could easily get there, per medium of a saloon ticket, and his high-powered automobile.

Recently the Salvation Army Commissioner issued a wall chart, setting forth in bold red and black type the Army's stand against "drink, tobacco and gambling." The money spent on these things would probably be better—in the Commissioner's opinion—in the Army's treasury.

Carmichael, M.L.A., says if we are vanquished in the war, we shall be looked upon as an inferior race. He doesn't realise that the speeches of fellows like himself will do more to stamp us inferior than any defeat at arms. A race that can swallow so much twaddle is in danger of losing its reputation, even for sanity.

"A war which has emptied her (England's) Universities must leave her poorer for the work of reconstruction."—"S.M. Herald." An English thinker, named Herbert Spencer, cynically congratulated himself that he had escaped a University education.

Three things are necessary to save Britain (says Prime Minister Asquith). They are limitation of profits, suspension of trade union rules, and reasonable compensation for any loss incurred. Which, interpreted, will probably pan out in more work for the workers and compensation for any loss of profit by the masters.

A great many are so miserable and overworked that they come to regard the earth as hell. They have yet to learn that the earth is a paradise for their exploiters.

A recent circular of the N.S.W. Education Department says plainly (between the lines), "keep the truth from the scholars, and they will grow up to believe in many errors useful to their masters!"

After John Barleycorn has been banished, Capitalism will probably congratulate the worker on being able to work for less wages than when he drank.

A Michigan school inspector, in a speech in the copper mining region, came down heavily on Socialist propagandists. He said, "I hope you have the courage to drive out these agitators. If you cannot drive them out by fair means, drive them out by foul—by any means. Get rid of them. There has come a time when you must take the law into your own hands." His "master's voice" could have been clearly heard by his audience.

The latest estimate of the Red Cross Service is that the total number of men killed and disabled in the war to date is about nine millions. The question is—Is Capitalism worth this sacrifice?

A small boy at a recent country show, on seeing a young bull being led by the nose, asked his father why he had to have a ring in his nose and be led about. "Because he has no sense," the father replied. "If he had sense, like men and women, he wouldn't need a ring in his nose. The newspapers and rulers could lead him by the nose without a ring and a rope."

"If Germany came here, they would be in the position of a subject race in all work, and under the lash of Germany, a dominant race."—Sir William Irvine.

Politicians like Irvine would probably be very small pots if Germany came here. As for the workers, they would still be under a dominant class.

An excited bunch of politicians vigorously debated which side had sent most men to the front—the Libs. or the Labs.—in the Federal Parliament last week. The proceedings were appropriately opened with prayer.

The demand for Socialism, in view of the breakdown of private enterprise, is becoming so insistent in all the countries affected by the war, that the rulers are nationalising the bread industry and limiting the profits in several others. In many quarters this is hailed as Socialism, but the financiers know different.

The Bread Trust in America has been mixing plaster of Paris with flour to make the bread weigh heavier. When the people ask for bread, the capitalists give them a stone, assuming that they will not know the difference.

John D. Rockfeller is devoting £100,000 to the education of the Colorado miners. The education of the miners will no doubt be in the direction of making them more willing slaves than they have been in the past.

According to the capitalist press, a hero is one who gives his life up for the profit system.

"If I were God for fifteen minutes I would fill your obituary columns; I would load your freight trains with coffins containing the bodies of those who are going up and down the streets of Philadelphia speaking against this book."—Billy Sunday.

Philadelphians should be thankful that Billy Sunday is only a theological windmill instead of God.

Billy Hughes is being strenuously mentioned as a likely successor to Porgy Reid, the High Cockalorum in London. Little Billy will certainly be a contrast. London has seen one of our fattest pillars of State; in Hughes it would see one of our slimmest.

Australia is referred to abroad as the paradise of the working man, but in history she will probably be known as the paradise of the man who worked the working man.

When politicians, prelates, and capitalist press hirelings are calling the workers and shirkers and wasters because they don't enlist when told to do so, it is pleasing to note that a Manly clergyman, Rev. Mr. Saunders, is standing up for the right of single men not to enlist if they don't want to. Needless to say, some of the greasy aldermen are attacking him.

The press is publishing selected letters from men who were wounded at the Dardanelles. Most of the letters express a wish to be able to get back into the firing line again, but between the lines it is easy to read that it is hot work fighting with the Turks. The slowly piling up casualty list is also some testimony.

An Edinburgh jury has found two ironmasters guilty of supplying Germany with iron, and the press is describing them as "traitors." They were, however, merely profiteers plying their usual avocation. In comparison with the big armament firms, which have supplied most European countries with the machinery of destruction, the Edinburgh traders were insignficant.

The new German war gas is said to be a huge success. Everything is killed for miles round by it. French and German chemists are working to produce a gas to beat the German article. A gas with a hundred miles radius is being spoken of, which, if true, ought to make France, Germany, and much of the rest of Europe uninhabitable. This will indeed be a triumph for "civilisation."

David sent Uriah to the front so that he might be killed. David wanted Uriah's wife, so he told the leading generals to put him well in the front of the first battle, and then run and leave him to be killed. The plan worked, and David got the widow. In England there is another David (David Lloyd George), and another Uriah—a working man. David and his pals wanted Uriah's wife, also his children, to work cheaply in their factories and workshops. David persuaded Uriah to go to the front and get killed and he and his pals got the widow at their own price. Now in "Merrie England" the widow and children of Uriah are working many of the factories and farms that he used to work.

After several weeks of strenuous work and self sacrifice, the children of Surry Hills, Sydney, raised £60 for the Belgian Fund. Surry Hills is where the poor live, and it is from such quarters that some of the big donors to the fund draw their rents. The big donors have their names prominently inserted in the press lists, but the school kiddies' names will never be known, though their efforts were at once titanic and pathetic.

The "Follow the King" crusade has, so far, not affected the profits of Tooth and Co., Ltd., the big Sydney brewers. The 54th half-yearly report and balance-sheet just issued disclose a net profit of £188,774, sufficient to pay a dividend at the rate of 10 per cent. per annum on both ordinary and preference shares, absorbing £89,375, write £10,000 off for depreciation of plant and machinery, transfer £40,000 to reserves, £6000 to Employees' Benefit Fund, and carry forward £43,399 to next half-year.

Let us wave the flag, brothers, and denounce the "Huns" of Germany, so that the common worker will have his attention turned the other way while he is fleeced.

The Federal Attorney-General is vigorously hunting the kind of "enemy within our midst" who secretly trades with or gives secrets to the enemy. Meanwhile, there are numbers of men who go round with the national colors displayed, attend the Millions Club, wax eloquent on Empire Day, brag of the heroes at the Dardanelles, and urge all young men to go to the front, while all the time they are fleecing the public as rent-lords and profiteers. These fellows are frauds and public enemies. Immediately the war started, they commenced to rig the market and force prices up, until at last Sydney is practically without butter, sugar and other necessaries. These gentry wear good clothing and an honest aspect, and they are usually the loudest shouting about patriotism, but their patriotism is only veneer. They care nothing for the country, its women and children, or its men in the trenches. Profit is their deity, and the shrine of Mammon their place of worship.

Found Guilty.

THE JUDGE: "You have been found guilty of raising the prices of the people's food, clothing, etc., while wearing the national colors, making patriotic speeches at the Millions Club, and urging others to fight the Germans, Austrians, and Turks. You are a fraud. Have you anything to say before sentence is passed upon you?"

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A comprehensive grasp of Socialist philosophy implies a knowledge of Darwinian theories.
—Lewis.

An Outcome of the War.

There has so far been one remarkable outcome of the present War, and that is the extraordinary similarity of thought and sentiment which England and Germany have arrived at. In both countries party politics has been brushed aside, and a truce proclaimed, and what is more remarkable still, the truce has been extended into practically every domain in which controversy previously reigned.

Since the outbreak of the war, students must have been struck by the unusual harmony that has been brought about between politicians, churchmen, scientists, rationalists, novelists, poets, journalists, and the average citizen in both the hostile camps. In both Britain and Germany all these sections were vigorously fighting each other before the war; now they have buried the hatchet in order to devote their attention to the national enemy.

It may perhaps not seem very remarkable that Protestants and Catholics in Germany are united in fighting Protestants and Catholics in Britain, while praying to the same God for victory, but when the select few—the Monists, Scientists, and Rationalists—follow suit, it does seem that patriotism has done an extraordinary thing when it has united these historic enemies.

Up to August last, Rationalists like Joseph McCabe, F. J. Gould, J. M. Robertson, Professor Bury, and Professor Gilbert Murray were doing work in Britain which was being done in Germany by such men as Haeckel, Eucken, Wundt, Windleband, and Wilamourtz-Moellendorff, and were unanimous in their onslaughts upon superstition in religion and politics.

The War has suddenly changed all that, and now scientists and rationalists in both countries have sunk their differences with their pastors, and have joined enthusiastically in the battlecry of "freedom." In Germany, Churchmen and scientists are denouncing the "traditional perfidy of England;" in Britain, they are "upholding" and "preserving" the independence of Belgium against the "Huns" of Germany.

Of course, both Churchmen and Rationalists have been reduced to the same mental state by the common superstition—patriotism—of their respective countries, and when the War is over no doubt enough sanity will return to enable many to laugh at what they had so recently been saying.

WATERLOO DAY.

N.S.W. Wales Minister for Education, Mr. Griffith, was evidently of the opinion that Waterloo Day celebration should be considerably modified when he issued his recent circular to the teachers of the Public Schools. Now that the French have become our "gallant allies" in the fight for "freedom," it would have been anomalous and dangerous to celebrate Waterloo Day in the usual way. The senior scholars might have seen through the jingoistic claptrap usually served up about the French at Waterloo, and it became imperative that the flood of bathos should be directed in a new direction. To effect this, Mr. Griffith issued a circular to all teachers, suggesting that "any references made by teachers on that day to the famous battle should be aimed at inculcating in the minds of the children the great cause for rejoicing over the unbroken peace of 100 years between England and France, a peace now culminating in their joint struggle against militarism, tyranny, and injustice. 'Old, far-off unhappy things' that led to that battle long ago need not be resuscitated, and details and descriptions of any kind of the battle itself should be tabooed.

"Teachers might give a short statement of the proceedings preceding the entente cordiale, the manner in which various subjects of difference between the two nations were settled, a brief account of the harmonious relations which have since existed, and the way in which both nations, putting aside minor disagreements, have worked together in the path of peace, progress, and civilisation."

It is easy to recognise in all this a desire to keep the youth in the old groove dug for them by their patriotic masters, whose willing servant Mr. Griffith is. The teachers had their instructions from above, and in most cases such have no doubt been strictly observed.

"THE CHANGE."

Under the above heading, the "Navvy" (14/6/15), had a leader emphasising the perceptible change that is taking place in trade union circles. According to the "Navvy" a feeling is growing that workmen's organisations are not fulfilling useful functions, and the question is being asked, "What are we organised for." The rank and file of unionists are not satisfied that their organisations shall merely exist for the purpose of obtaining awards and enforcing them, and are demanding that something more shall be done.

According to the "Navvy" the duty of unionists is plain. "In conjunction with the State, they must control production, distribution, and exchange, but before that can be done their powers must be enlarged, and what is more important, an active propaganda must be carried on, advising such a course."

If it be true that unionists are waking up, it is a matter for rejoicing. During the past 20 years the workers have approached much nearer to class-consciousness on the political field, and have left the Liberal camp for good. This is a considerable advance, but on the industrial field they have remained practically as they were. This has been partly owing to their political leaders, who have over-emphasised the importance of political action and have neglected industrial organisation and education.

The result is that now that conditions are changing, unionists do not seem to know what to do to meet them. Some are crying for One Big Union and industrial solidarity, others for industrial unionism, and, alas, others again for the ostracism of Germans and Austrians.

There is only one thing, in our opinion, that unionists require, and that is a good grounding in Socialist economics. Without this, they will be unable to understand how they can control production and distribution, and it will be futile to urge them to do so. Their supreme requirement is economic education, and the sooner they recognise this the sooner will they be able to effect their own emancipation. Their political leaders have neglected economic education and industrial propaganda, and have left it to Socialists to circulate the necessary literature and carry on the educational propaganda. The Socialist Party has done its duty in this respect, and if the unionists show signs of waking, that is our reward for the opposition and abuse we have received for it.

"The merchants of Genoa and Spain discovered that orthodox superstitions did not help but did seriously injure, their commerce. As captains for their ships they preferred for purely economic reasons, men who had become infected with the ideas of navigation of the pagan Arabians, to men who took their ideas of the universe from the city bishop or the village priest and kept their ships close to land, afraid lest they should sail off the edge of the world, or into that great hole where the angels put the sun at night, after they had finished rolling it across the sky."—Lewis.

Wages Boards and Working Class Veto.

THE SCABS' REWARD

Last Wednesday, June 2nd, ended about a ten weeks' struggle between the Hotel, Club and Restaurant Employees' Union and their bosses. The slackening of business, due to the European War and the unemployment of hundreds of workers on this field, found the Hotel and Restaurant bosses in Broken Hill reducing the number of their employees and taking advantage then of an over-stocked labor market, they immediately reduced wages, in some cases by half, and lengthened the hours of their wage-slaves, the greater number being females.

This all-round oppression resulted in the militant ones starting an agitation for the re-organisation of their Union, which had become disorganised, and was, therefore, unable to offer any opposition to their master's tyranny. A couple of organisers were appointed, and were successful in creating sufficient interest in the exploited slaves to down tools, the strike was short-lived, only lasting a few days, when the bosses as a body agreed to sign the Union Log.

The Union being desirous of getting the Log registered in the State Arbitration Court, so as to bring the bosses under the power of the Wages Board Inspector, for breaches of the Award, cited a case on the understanding that the bosses would not offer opposition. Any way, the bosses, taking advantage of this want of confidence of their own strength by the workers, did offer opposition, and appointed representatives to the Board, and opposed two clauses of the Union Log, viz.:

"The engaging of all labor through the Union office, and the right of the Union representatives to go on the premises on Union business and collect Union dues."

Of course, having gained a victory by their industrial solidarity, it was just as easy to maintain the conditions they had gained by the same means.

The Court, after much delay, gave its decision in favour of the bosses. (Good old Arbitration.)

During the hearing of the case, many of the bosses got "cold feet," due to the fact of the Unionists boycotting them for their opposition to the Union's demands, and this resulted in the withdrawal of many of them, from the Employers' Association that was fighting in the Court. This left 14 of the bosses to fight, the others, about 50, agreeing to abide by the Union Log, irrespective of the Court's Award.

The Union, in spite of the Award, decided to remain out until they got their demands, the bosses thinking the general body of Unionists would not back the Hotel, Club and Restaurant Employees' Union in fighting them after the award had been given.

They advertised the fact that they were open for business, and about 31 of the members of the Union caved in and "scabbed."

The strike at this stage lost some interest, and as there was insufficient members of the Union on strike to do effective picketing, the result was that weak-kneed, milk-and-water unionists (mostly water) were patronising the "scab" houses.

About four weeks from the time of writing, the A.M.A. invited a deputation of the striking Union, to place the position before a special meeting of their Union. The result was that, after hearing the deputation, the A.M.A. instructed its Secretary and President, with representatives of the striking union, to wait on the bosses and inform them that if they did not agree at once to their employee's demands they, the A.M.A., would use every means at their disposal to force them to agree. The bosses agreed.

The striking union held a meeting to discuss the position as it was. They decided to remain out until all the "scabs" who went back to work against the wish of the Union were dismissed.

The report of the A.M.A. President and Secretary was presented at a mass meeting of about three thousand last Sunday week, May 30th.

After hearing the report, and also a deputation from the strikers, the meeting decided unanimously in favor of fighting against the employment of blacklegs, and to take over and administer, during the trouble, the Hotel, Club and Restaurant Employees' Union. This was conveyed to the bosses, and after a couple of days' consideration, they gave in unconditionally, and gave the "loyal ones" 48 hours' notice of dismissal. It was either a case of this or get out of business.

This should be an object lesson to workers that love their master. The boss loves them while he can use them, but, when he has no use for them or they menace his business he has no scruples about turning them adrift. It is a small instalment of what "scabs" can expect from a future class-conscious unionism. It is no use of the true and faithful ones trying to get a job as wage workers on this field. They are like the "scab" that J. Connell describes in his song of the "Blackleg" in the "Maoriland Worker," some months back:—

"Let us flout him in the market;
Let us cut him in the street,
Let us jeer him from all places
Where the honest workers meet.
When to greet his brazen features
Every decent door is slammed,
We will leave him burst and broken,
To do down amongst the damned."

The bosses got an award, but dare not enforce it; working class unity has vetoed it. Working class unity has judged and passed sentence on their "scabs." Working class unity on the industrial field has won this fight, and can win every other fight once the workers get wise to the slogan, "An injury of one is the concern of all."

CYCLOPS.

Patriotism a Curse.

By. ST. CLAIR.

The people for many centuries have been cursed with superstitions. The history of the past is a witness to the fact, and although science has done much to banish the evils yet there is one which stands above all the others and before which, reason and science seem powerless and this one is "Patriotism".

We have seen powerful orthodox religions and hosts of weaker ones hit hard by the sledge hammer of science, but the religion of Patriotism still survives; nay it flourishes more vigorously than ever. One may have no religion or a hundred, or one may believe in any of the political and industrial theories of today; even the socialisation of the means of production, if it be not coupled with Internationalism, and not lose cast; but the moment one declares for Internationalism then one is an outcast; and science, religion, gold or the lack of it can not save one from the maledictions of society.

Yet there is nothing base in the tenets of Internationalism, it is not new, for the idea of brotherhood has ever been prominent in the minds of all truly great men. The divine Socrates and Jesus believed in it, and Christianity itself began as an International movement.

Yet, nevertheless, in spite of all this, the anti-patriot is an outcast, but why? If one may have a religion (something startling when one considers how in the past non-religious people were ostracised) or believe in State-ownership, Fabian, Socialism, or Socialism without Internationalism (how such a thing is possible the writer does not know, yet there are many in our midst who by some remarkable process of reasoning claim to be able to do so), and still be respectable. What, then, is the explanation? Briefly it is this:—Rationalism, State ownership, and Fabian Socialism do not threaten society with its overthrow. The Bourgeois Rationalist, like the Bourgeois Christian, hates the growth of Internationalism, and the same may be said for the advocates of State ownership and Fabian Socialism. They refrain from attacking patriotism, because they recognise that once destroyed it would be replaced by Internationalism, followed by a united working class. They are pioneers for freedom only when their own interests are not threatened. They uphold capitalism in some form or other, hence their respectability.

Now, the religion of Internationalism is dangerous to the ruling class, because nearly all true Internationalists are revolutionary Socialists. The moment one is able to throw aside racial hatreds one soon becomes a Socialist, and always before the eyes of the ruling class looms this spectre, hence their eagerness to promote patriotism, and if the people do not go to church to hear the priests and parsons advocate social hatreds, well, there is the theatre or the picture show, and just as religion and the Press were captured by the ruling class to promote their own base ends, so have the theatre, and particularly the picture show, which is the chief place of amusement frequented by the working class, become the means for keeping alive the demon of patriotism.

And so to-day we have the British hating the German people. The same applies to the Germans, just because patriotism has paralysed their reasoning faculties, and to paraphrase a quotation from one of Norman Angell's books, "Both forget for the moment that of all the peoples of Europe they are the most allied to each other in race and blood. In all the simple and homely things their very language is the same, and every time they speak of house and home, father and mother, son and daughter, God and man, work and

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Internationalism and the War.

What should be the attitude of the class-conscious workers to the present European carnage?

The solution of this problem depends on the point of view from which we should examine it.

Everyone acquainted with political economy knows that the capitalist system now flourishing more or less in every country is a system of production for profit. Temporary industrial crises do not destroy the capitalist system, but on the contrary, they enable the richer and consequently stronger syndicates to swallow smallfirms, and after temporary stoppage, to go on the way of profit making with new and greater vigour. Profit-making is the moving force of the capitalist system. All the present Governments being zealous servants of the capitalist class, they cannot further the interests of the working masses, but for the most part their policy stands in direct opposition to such interests. It is the capitalist class who direct the Government policy in all countries.

The clash of interests of the capitalists of different countries causes a war between such countries. Besides, the race for profit and the expansion of production force the capitalist to seek new markets for their wares, which gives birth to so-called colonial policies and colonial wars. And, therefore, all the wars are caused by and in the interests of the capitalist class. Let us impartially examine the origin of the present war. At the moment of conflict, German industries and German trade reached such dimensions that without new markets they could not develop any further. Over production and difficulty in disposing of the manufactured goods threatened serious disaster to the German capitalists. Such a position had come as a natural effect of the capitalist development, and had been foreseen. For a long time rivalry of England in the matter of industrial expansion and oversea strength and the rapid industrial development of Russia, fixed the attention of Germany, and caused her to prepare for an armed conflict with those countries. The latter could not fail to realise the inevitable approach of such conflict, but managed to put it off from time to time with the aid of diplomatic intercourse, while all these countries raced each other in piling up armaments. At last events of great magnitude followed one after another with terrific rapidity, and culminated in the war between the great European powers. And for more than nine months people of Germany, France, England, Russia, Austria, etc., etc., have been and are still engaged in mutual destruction with unprecedented ferocity. And so the present European carnage was caused by the clash of interests of the capitalists. But, why should the workers of England, Germany, Russia, and other countries concern themselves with the interests of capitalists? Why should the Russian mojik kill the Austrian peasant, or why should the German proletarian destroy the British laborer? What is the good of that? Are not the interests of the workers of all countries common?

Space does not permit us to examine all the arguments advanced by the champions of the present war, and we shall only touch on those most common.

In the first place we are told that Russia, England, and France are carrying on a defensive war, and that in such war even Carl Marx himself would take part. Even if we suppose that this is so, does it change the position in any way. German and French workers do not cease to be our brothers, as well as the workers of England, Russia, and Austria. The interests of the German and Austrian workers do not cease to be common with those of the Russian and English workers. Class-conscious workers of every country are internationalist, they take to heart the interests of workers of all other countries. Whether a war is defensive or aggressive, it is fought in the interests of the capitalists, and workers can't afford to defend the interests of the capitalist class.

The workers are told that they should defend their fatherland, motherland, patrie or otechestvo. Fatherland is a country in which we happen to have been born. It is so turned out. That is all. Owing to the fact that we have lived in a country for a long while with those near and dear to us, the interests of such country appear to us as our own. However, it does not mean that for the sake of profit mongers who belong to the same nationality, we Socialists should kill workers of other countries. We always remember that we all are proletarians who possess nothing and therefore have nothing to defend or to capture from one another. We always remember that only in the solidarity of workers of all countries lies our strength and the means to reach our goal—Socialism. We are no better off under the sugared rule of a sovereign with limited powers than under the Czar's knout of Nicholas, or the mailed fist of Wilhelm. We class conscious workers should take part only in one war—class war.

The high talk of the supporters of this war about the injured innocence of their respective countries defending small and plucky Belgium or little and heroic Servia, about the necessity to crush German militarism for the sake of the triumph of democracy—all such talk is but a mass of lies exploded for the purpose of masking the hideous device of all rulers, "divide et impera." Such fables are invented for the purpose of fooling the credulous toilers, rousing martial spirit in them, and making obedient cannon food of them.

Can we believe that England declared war on Germany, only because she craved to defend maltreated Belgium, while we know that England had always wished for the downfall of Germany, her competitor in the world's markets, and also had feared that Germany, having annexed Belgium and the north coast of France, would become a dangerous menace to England herself. Can we believe in disinterestedness of England while we know that not so long ago she had done to the Boers exactly what Germany did to Belgians. For the sake of protecting the British capitalists' interests in South African mines, the English invaded the territory of the Boers, shot the defenders of the independent republics, burnt their farms and cities. Boers fought as heroically, as the plucky Belgians of to-day, but England with her vast hordes of imported Tommies converted the two republics into her colony. And of course the workers of England did not gain anything by the deal. It may be mentioned that England granted to these colonies self-government, and that she became the purveyor of European culture to them. But, on one hand, the Boer republics had been perfectly independent and self governing, and, on the other, they have paid dearly for their civilising service. Perhaps, in the language of diplomats, this is termed as defending small independent States.

Some affirm that Russia plunged into the war with no gain in view, having taken the side of heroic Servia, whose independence was threatened. In fact, the Russian Government is quite proud to pose as a champion of small Balkan States. The workers know, however, that in every interference with Balkan affairs, Russia has been prompted by her own interests. For instance, after the war of 1877, Russia obtained the mouth of the Danube, cities of Batum and Cars, and a big contribution. Besides, many a time Russia behaved herself quite too much at home in those States. Those Balkan brothers, too, are a fine lot! Having formed a strong alliance, they surprised all Europe with bravery and martial virtues, and gave Turkey a fair hiding. But as soon as it came to dividing the spoil, they fell on one another and finished in a bloody fratricide.

What is the good of talking about Russia defending independent Slav States, while in her own dominions "brother slavs," Poles, Russians, and others, are groaning under oppression and being denied equal rights with other subjects? Can we believe that Russia disinterestedly fights for the independence of Belgium, while she has systematically suppressed the autonomy of Finland. What an arrogance! What a hypocrisy!

With great pathos we, credulous workers, are told that the Triple Entente is fighting against German militarism, and for the triumph of democracy. We can only laugh at that. True, we are credulous, and in mass, ignorant. But we know our compatriot Nicolas II. too well to help laughing, when we see him among the suppressors of German militarism, and the champions of democracy. Does not he himself keep on his throne exclusively with the aid of bayonet? Is it not he who has really deserved the title of European Gendarme? Is he not the absolute and bloody despot of Russia, with her 170 millions of "objects"? Was it not he who cheated the Russian people and the whole of old Europe with his manifesto of 17th October, 1905? Is it not his constitution that was given by him 9 years ago and which, cannot be found anywhere nowadays? Did he not besmear with the blood of democrats the whole of long-suffering Russia? Is he not the honorary president of "The Union of True Russian People" (black hundreds), that infamous band of hooligans, hoodlums, massacre-organisers, and assassins of democrats? Is he not oppressor of all truth and progress? Is it not self-same Nicolas II., of whom Russian peasants have sung:—

O, the Emperor of Russia,
Czar of gendarmes and of spies,
Czar the Traitor, Provocator,
Czar the builder of the jails.
You were beaten by the Jappie,
Now you're conquering the Russ.,
Be you damned, Czar brutal, cruel,
Czar stained in your country's blood.

We know where are our friends and enemies, we understand that we have only one internal and external foe—the capitalist class.

The working class has grown out of its baby clothes and will no longer allow the capitalists to fool itself. Instead of shooting each other for the capitalists' interests, let the proletariat organise against them, and remember the commandment of its teacher:

"Workers of the world, unite!"

With great grief and pain we have to find that even some Socialists are among the supporters of this war. The present war is so colossal that it has demoralised many Socialists and forced them out of the proper attitude which had been held by Socialists towards war. We find that some of them are taking active part among the belligerents; others, like Belgian Vandervelde, or French Yull, Ged, and Marcel Sambo, joined their governments as members of cabinets for the purpose of exercising their authority over the workers and assisting in the defence of the country; yet some, not joining the armies themselves, are trying to induce us to do so. Those Socialists of Russia, France, and England, who justify the war, declare that German militarism must be checked or else the triumph of German Imperialism will retard the Socialist movement. At the same time German socialists assert that unless Russian Czarism is crushed its arrogance will assume unprecedented dimensions and it will retard the growth of Socialism not only in Russia but in all European countries.

Russian Anarchists and Socialists in the persons of Prince Kropotkin, G. Plechanoff, P. Masloff, and a few others, recommend us to take part in this war. They tell us that if Germany prevails Russian workers will find themselves in even worse position than they are now, and that the progress of Russia will be stopped for another fifty years. Should Russia, however, be victorious, her industries will be given a great start, and her workers will be enabled to better their economic conditions. All that may be very patriotic, but it stands in direct opposition to the most elementary ethics and to the principles of internationalism. These gentlemen forget that Socialism is an international movement, and that to us Socialists the interests of German workers are as dear as our own. Which party comes victorious out of this war we shall be equally badly off under the knout of bloody Nicolas or under the fist of bloodthirsty Wilhelm. And after all, have these gentlemen realised at what price they wanted to buy the good conditions prophecied by them? Probably not. But the price is terrible. It means millions of young human lives and many milliards of people's money. But that is not all. Look what has happened to the class consciousness of the workers of every country. The war has pushed into the background all other interests and problems, and the workers have forgotten all about the class struggle and their own fights. The capitalists use all means possible to attract to their cause as many giddy heads as they can, to wake the brutes in men, to make men kill their brothers in the name of false ideals. And for the time being they succeed in this infamous work, for the smell of blood pervading the atmosphere assists them.

The diseased time breeds diseased leaders.

It is a well-known fact that even many professional soldiers cannot bear the horrors of the war and go mad. These horrors have left pathological traces on the minds of some socialists and they have changed the attitude adopted in normal time to something deeply pathological. The question of the attitude to war has always been quite clear to the socialists and if it became obscured to some of them now can be explained by the unprecedented horrors of this war, as well as by the presence in every man of animal and egoistic instincts. It is extremly difficult to combat such instincts in time of serious crises when passions and panic take the place of calmness and collectedness.

Class-conscious workers will not follow these socialists. They can see that under the influence of war, reaction lifts its head. Patriotic demonstrations and yells of "Long live the Czar" take the place of political strikes with revolutionary devices. Nicholas the bloody openly travels (he was afraid to do that before the war) over the length and breadth of Russia, listens to servile speeches of crawlers and gives his thanks broadcast. Everywhere he delivers the same short orations about the union of the Czar with the people, about his love for his subjects, about the necessity to punish the insolent foe, and trash generally spewed out whenever governments want the support of the people to gain their own ends.

The smell of blood and chauvinist spirit have stupified the proletariat. The workers temporarily forget that proletarians of all countries are brothers, that humanity is divided not by nationality, but by economic class distinctions.

The first aim of socialists is to develop the class-consciousness of the proletariat, to make it grasp the device "Workers of the world unite!" We social-democrats want to explain that the interests of the enemy—the capitalist class. Only the united strength of the workers of all countries can defeat this enemy. And we call on all workers to unite and declare a war on all wars.

We can confidently prophecy that the workers will soon cool down and comprehend where they have been led by capitalists. After all, in this very war capitalism may find its grave.

At the present time capitalism is undergoing a great crisis which has its effect everywhere. The war caused by the capitalists gulps millions of people's money, kills millions of workers, makes other millions die of starvation.

Unemployment has reached unprecedented dimensions, the prices of commodities grow with terrific swiftness. Everybody feels the effect of the crisis. And the socialists should utilise the present moment for the purpose of emphasing their old device "War against War", and with increased efforts continue the work of waking the class-consciousness of proletariat.

JOHN GRAY

Elsr

bread, they attest to common origins in the deepest and realest things that affect them. Their religious history is allied, their political ties in the past have been many, and the Royal families of each country have common ties of kinship." And in spite of all this, reason has been dethroned, and the superstitious reigns supreme.

Now patriotism must be fought, and true of course it can only be abolished when capitalism has been abolished; but we can do much to lessen its power by glorying in the fact that we are anti-patriots. We must tell the people that it is just as silly to believe in patriotism as it is in hell, scab-unions, and fairies. Make it known far and wide that although circumstances may yet compel some of us to shoulder rifles, it will not be done for patriotic reasons, that if we have to shoot Germans or Turks, it will not be for King and country, but for the same reason, no doubt, that makes many Germans and Turks shoulder rifles, i.e., because patriotism compells men to kill or be killed.

Pen Pricks.

(By J.L.)

According to Mr. Knibbs, Commonwealth Government Statistician, only one person in every three requires to make a will, although the total private wealth of Australia in 1910 was estimated at 1,770,000,000.

As far as the workers are concerned, wealth depends entirely upon the ownership of the tools with which they work.

You invented the tools, you made the tools, you use the tools, but you don't own them, or the wealth created by means of them.

You evidently realise that "work is noble, idleness is sin." You remember all these nice little texts you learnt at Sunday School, and wrote in your copy books.

But you are greedy, and want all the nobleness. So you keep the families of the tool owners and do not let them use the tools.

You have no time to study economics or Socialism.

Only time to work and create wealth for the dear old "boss." He needs the money; also his wife and children need diamonds, clean and stylish clothes, college degrees, week-end parties, tennis courts, and motor cars, railway and steamship travel, first-class hotel accommodation, maids, valets, winter trips to Japan, Kosciusko, and things too numerous to mention.

Never mind your own wife and children; they are of no account, anyhow.

Let them grow up in ignorance, half clothed, half fed, stunted with toil.

Throw them into the grinding mill of industry, sacrifice them, ye noble sons of toil, to the "moloch" of capitalism.

Providence will provide for them, never doubt. It's wicked to doubt.

There's plenty of room for them, and you, and when you are no further use to your masters, you can go to the asylums or to the front.

Workers, how about starting to think. No one can break your chains but yourselves.

Liberty is not handed down from the sky, nor won on the capitalists' battlefield of Europe.

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SOME FALLACIES AND DELUSIONS OF SOCIALISTS.

Wherever I go amongst "Socialist parties" and Socialists generaly, I invariably find Socialists possessed by notions, and "alleged scientific facts," that have been exploded by current events and everyday refutations. The average Socialist imbibes his socialism like mother's milk, if it come from certain alleged authorities, he accepts it, not stopping to examine or analyse the so-called science for himself. The schools of thought set up by Marx and Engels over 60 years ago, the premises then laid down, and the consequent reasoning by Marx and Engels from facts to theory, have caused the prophecies of these authorities to be accepted by present-day Socialists as actual facts that were being born out by everyday experience. Such is not the case.

Whether I listen to a rabid direct actionist, who insists that the only way to emancipation is by one and only form of organisation, all others being mere fraudulent imitations, or whether it is a political enthusiast just as ready to damn the propaganda of the Industrialists. They are all united with the same sickening platitude, that "the big capitalists are going to gobble up the little capitalists," "the middle classes are going to be extinguished," "thrown back into the ranks of the expropriated," "that capital is concentrating into fewer and fewer hands," "that there are two classes in society—the capitalists, an ever diminishing class, and the workers, an ever increasing class."

If this were so (and it is firmly believed), then all that is necessary is to assume a fatalistic attitude, assuring ourselves that capital is going to bring about its own inevitable downfall.

And I have heard Socialists taking up that same argument of crass folly. It is doing the movement a lot of harm, it has a tendency to paralyse strenuous effort. So it is with the object of helping the onward march of freedom, by enlightenment, and knowledge, that I take up the pen to expose these illusions.

Let us examine the facts. To quote Marx:—

"Capitalist production begets with the capitalists by the few is accomplished by the action of the imminent laws of capitalist production itself, by the centralisation of capital.. Along with the constantly diminishing number of the magnates of capital who usurp and monopolise all advantages of the process of transformation, grow the mass of misery, oppression, slavery, degradation, exploitation. ("Capital," Vol. I., pp. 788-9, English edition.) Poverty grows, yes, but not amongst the middle classes.

Over sixty years have gone by since Marx formulated that law, which must act as inexorably as the laws of nature. It is, therefore, probable that the law should be demonstrated by at least some few economic phenomena. Let us see what the statistics of England have to say in the matter, as Marx himself based all his dialectical speculations on the analysis of English economic life.

The amount of capital produced by the people's work is yearly increasing, and during the past 40 years has increased enormously. The national wealth of this country has increased since the beginning of last century as follows:—1812, £450,000,000; 1888, £2,969,000,000. During the last 16 years this total has increased to £3,700,000,000 in 1904.

A similar increase of wealth is observed in all European States. According to the formula that "One capitalist kills many others," the present enormous sum of £99,000,000 of taxes must be paid by a smaller number of capitalists than in 1848. Let us see whether the statistics prove that the number of capitalists has diminshed. First let us find the average amount left at death since 1845-50, when Marx's law was formulated:—1841-50, £99; 1904, £418. Thus we see that since Marx formulated his law, the average amount has multiplied four times. Turn to the average yearly number of estates left at death:—Estates from £100 to £5000, 1840, number 17,936; 1908, number 46,232. Over £5000, 1840, number 1,989; 1908, number 21,301. Increase in the number of taxpayers with an income of over £200 per annum—1850, number 65,389; 1908, number 441,363.

We see that in 56 years the number of taxpayers with a yearly income of over £200 has multiplied six times, and relatively to the growth of the population, four to five times. All the preceding figures show the enormous growth of the wealth of the middle classes.

Let us see if the increase has been to the profit of the great capitalists by the ruin of the small. Number of persons, firms, and companies assessed for income tax:—

	1815	1906-7
£150-£200	10,250	308,918
£200-£300	10,518	112,115
£300-£400	5,902	45,045
£400-£500	2,905	24,616
Total incomes	29,575	490,694
£500-£1000	5,665	38,318
£1000-£5000	3,514	29,821
Over £5000	814	9,259

These figures show that 39,563, with an income of over £150 in 1815, had increased to 568,092 in 1907.

At the present day the number of persons paying income tax is 14 times that of 1815, while the population has only doubled. The increase in the number of small capitalists is 16 times, while the increase of the number of very rich is 11 times that of 1815.

Thus it happens that a law, acting, as Marx said, "with the absolute certainty of the metamorphoses of nature," shows itself in real life by results of exactly the opposite sort. Simply because no such law exists.

It would give me great pleasure to contribute a second article, showing the tendency and ways of growth of present-day capitalism. I should like to show the reasons why there is such a vast increase of the middle classes. It would be well for Socialists to study this evolutionary growth, as the bulk of the comfortable middle classes are stock holders in capitalism. These parasites represent the most tenacious upholders of privilege, and, and will resist to the last ditch the upward push of the expropriated.

WYATT E. JONES.

A.S.P. News & Notes.

AUSTRALASIAN SOCIALIST PARTY.

Objective.—The social ownership with Democratic control of the means of Production, Distribution and Exchange.

Headquarters: 115 Goulburn St., Sydney.

LUKE JONES,
General Secretary.

CENTRAL EBECUTIVE.

Next meeting of the C.E. will be held on Sat. June 26.

LUKE JONES,
Gen. Sec.

SYDNEY BRANCH.

The weekly activities have been well sustained by outdoor propagandists, and the various meetings have been well attended.

On Wednesday, June 16, a debate was held at the hall before a full house. Members Gunn, Thompson, and Waldon, of the Liberal party were opposed by Comrades J. W. Roche, Luke Jones, and J. Kilburn, of the A.S.P. A lively and entertaining discussion was the result.

On Sunday evening, Mr. Board, of the N.S.W. Education Department, lectured at the hall, and gave a useful amount of information as to the scope and aims of the State Education system.

A number of questions and a short discussion at the close of Mr. Board's lecture were evidence of the keen interest his remarks had excited.

J.O.

STREET FIXTURES:

Domain:—Chair: Rosenthal, Speakers: J. W. Roche, A. Arthur, J. Kilburn.

Market-street, 7 p.m.—Chair: P. Harford. Speakers: Slade, Quinton.

Park-street, 7 p.m.—Chair: Rosenthal, Speaker: A. Jenkin.

Liverpool-Street, Chair: J. McCormack, J. O'Brien.

J. Quinton,
M. Rudolph,
J. W. Roche,
Executive.

BALMAIN.

Sloan and Nelson held a good meeting at the corner of Rowntree and Darling streets on Sunday night. These meetings will be continued weekly in future, and all comrades and friends are asked to attend and help to make them a success.

Comrades desiring to join in reforming the Balmain branch are asked to hand in their names to the undersigned.

G. NELSON,
11 Merton-street, Rozelle.

NEWTOWN.

BRANCH ROOMS, 41 Enmore Road, Newtown. Propaganda meetings: Friday Evenings, Johnstone-St., Leichhardt. Saturday and Sunday Evenings, Newtown Bridge

Friday night, Johnstone-St., Leichhardt. Debate between J. W. Roche and an opponent of Socialism.

Subject: "Socialism is an Illusion."

C. Jackson Chair.

Saturday night: Newtown Bridge.

Chair: C. Jackson, Speakers, J. Roche, J. Kilburn.

Sunday night: Newtown Bridge.

Chair: C. Jackson, Speaker: J. Kilburn.

Ray Everitt, Secy.

Books and Pamphlets on Sale.

Title.	s.	d.
The Positive Outcome of Philosophy, also in same volume Letters on Logic and the Nature of Human Brain Work (Dietzgen)	4s.	
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Critique of Political Economy. Explains the general theory of surplus value and discusses the currency question (Marx)	4s	
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Marxian Economics, a popular introduction to the study of Marx (Untermann)	4s	
Principles of Scientific Socialism, a systematic and attractive statement of Socialist theories (Wails)	4s.	
Woman and Socialism, the classic work on this subject, revised, enlarged, and newly translated (Bebel)	6s.	
Ancient Society, the greatest and most revolutionary book on primitive man (Morgan)	6s.	
Capital, Vol. 1, The Process of Capitalist Production (Marx)	8s	
Capital, Vol. 11, The Process of Circulation of Capital (Marx)	8s.	
Capital, Vol. III, The Process of Capitalist Production as a Whole (Marx)	8s.	
Introduction to Socialism. Excellent for beginners, 64 pages (Richardson)	3d	
Unionism and Socialism (Eugene V. Debs)	6d	
Industrial Socialism. Explains why the Socialist Party stands for economic as well as political action (Haywood and Bohn)	6d	
The Right to be Lazy (64 pages). (Lafargue)	6d	
Socialism, What It Is and What It Seeks to Accomplish. (Wilhelm) Liebknecht	6d	
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AUBURN BRANCH.

The above branch meets every Monday night in the Class Room, School of Arts, Queen-street, at 7.45 p.m.

Propaganda meetings are held every Friday evening at "Bundock," corner Auburn-road and Queen-street, at 8.15 p.m.

Those who desire to join should give their names to the branch Secretary.

J. J. KEGG.

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